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THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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"For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived—verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day." DOCTRINE AND COVENANTS 45: 57.

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FREE MEN OR SLAVES*

JAMES E. TALMAGE

OF THE COUNCIL OF THE TWELVE

MY BELOVED BRETHREN, sisters and friends, I feel thoroughly at home with you this morning. Indeed, I always feel at home with the Latter-day Saints, in whatever country I may meet them, and whatever language they may speak. As friends of the family are always welcome to members of the family, I trust that all who are here this morning as investigators and friends will accept my greetings as extended to them also, and the assurance of joy that I feel in meeting them.

The members of the Church of Jesus Christ of Latter-day Saints are bound together by bonds of love, pure love, holy love, love that lasts; and so members of every family should be bound together by a love that the angels may share and of which our Father in heaven can approve.

IN QUEST OF LIBERTY

My coming into your country this morning brought to mind earlier landings at the ports of Holland, each of which has been followed by happy meetings with the Latter-day Saints; and my heart is full of thanksgiving unto the Lord for the splendid men and women who have gone out of this land and are now identified with the Church in the great West, as also for the equally

*Address delivered at the semi-annual conference of the Netherlands Mission, Rotterdam, Holland, Sunday, July 4, 1926; translated orally by Mission President John P. Lillywhite; reported in English by Elder Perris S. Jensen.

worthy men and women, boys and girls, who have come into the Church and are still in this country.

We have peculiar interest in the Netherlands country generally, for, as we rejoice in knowing, out from this land went of old that body of men, and women also, who made their way across the great deep to the then newly discovered continent of America. This land had been the asylum of the Separatists, and many honest-hearted souls had fled here from England and from countries on the continent, feeling that here perchance they might be able to worship God according to the dictates of their consciences. But that was at a time when the spirit of religious liberty did not prevail, and even here these people did not find the measure of freedom that they sought.

AN AWAKENING

Oh! those were days of darkness, when through the wickedness of men the Priesthood of Almighty God had been taken away, when the Church, so-called, had become oppressive and tyrannical, and was seeking for temporal power; but the power of God was at work in the hearts of the people. The people had a desire, a veritable yearning, for greater freedom. They had come to see that worship was something more than a matter of form and display, that something more was necessary than buildings and richly clothed priests, that it was possible, as they knew, for men to worship God in simplicity. They had come to see that worship was a thing of the heart and not merely of the lips or tongue, or even of the mind, alone. There was no chance in the fact that in that day men arose preaching the doctrine of liberty, men of valiant hearts, men of God, who were willing to proclaim the fact that all had a right to worship according to the impulses of their souls. Blessed with powers of vision given of God these men saw that only the truth could bring the measure of freedom they desired. They taught the doctrine that our great Master, our Lord and Saviour, taught while He lived among men in the flesh.

WHO WAS HE?

Do you remember the occasion when as He declared Himself unto the Jews they became angry with Him? They recognised in Him much that was superior to human nature in general as they understood it. Many out of curiosity asked one another: Who is He? What is He? And many others, feeling the effect of His presence and power, came to Him asking: Who art thou, Lord? He had told them who He was. Again and again Jesus Christ had told them that He was the Son of the Eternal Father, but they would not believe Him. I wonder whether sometimes He grew tired of telling them, for we find instance after instance when He put their questions aside. On this occasion also they

asked Him who He was. Who art Thou? they asked, and Jesus answered: Even the same that I said unto you from the beginning. He spoke these words and many believed on Him. Thus runs the record:

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

And ye shall know the truth, and the truth shall make you free.

They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

And the servant abideth not in the house for ever: but the Son abideth ever.

If the Son therefore shall make you free, ye shall be free indeed.

I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one father, even God.

Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

Why do ye not understand my speech? even because ye cannot hear my word.—John 8: 31-43.

THEY HAD FORGOTTEN

The Jews boasted of being the covenant people, the children of Abraham; and they *were* the covenant people, and the children of Abraham so long as they abided by the law of Abraham and kept the commandments of the Lord their God. Here came one who was known among them as a great teacher, and actually dared to tell them that He would teach them the truth and the truth would make them free. Oh, they boasted of their freedom, those Jews. I can imagine them gathering their Pharisaical robes about them, shaking their fists at Him, and hissing out their words: We be Abraham's children and never in bondage to any man. They thought they were free, and yet they were slaves. How could they say that they had never been in bondage to any man, even as a nation? Had they forgotten the bondage of Egypt, the task-masters and the whips; had they forgotten the Babylonian captivity and the Assyrian captivity, when, because of their wickedness, the Lord permitted them to be subjugated? Oh, how could they say they were not in bondage

when at that very time they were subject to imperial Rome? Roman tax collectors came in and seized their goods and chattels if they did not pay. Roman courts had to pass even on the decisions of their Jewish councils; and yet they said they were free and never had been in bondage. They were blind, and men in sin are always blind to a greater or less degree. Note the Lord's own words to them: "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin." Every sinner is a servant, subject to the call of his master, ready to do his bidding; and yet some in that condition will boast of being free.

We yearn for freedom, yet many of us voluntarily sell ourselves into slavery, and at what a price—sometimes at the price of a passing hour's pleasure. Men will sell themselves for a few minutes' enjoyment, aye, make themselves the very vassals of Satan. Only the righteous man is free, and this promise made by the Lord unto the ancient Jews embodies an eternal principle—that truth shall make men free. Many earnest readers are puzzled over the Scriptures. They have not yet learned the truth concerning them and so they find themselves in bondage, as they think ofttimes, by scriptural admonitions and requirements. These Jews were able to quote Scripture for all the requirements they made, for they went by the letter of Scripture and not by the spirit of Scripture, which is the spirit of truth.

Perhaps my mind dwells upon the subject of freedom this morning because I find myself in this land of comparative liberty. I am not forgetful of the history of Holland with respect to the liberties of men; and only this morning President Lillywhite has given us the assurance that the Elders of our Church are privileged to go wherever they may have to go, in this country, that this nation gives us freedom to preach the truth; and I know that, as long as this nation shall nurture the truth and cherish freedom and liberty, blessings shall rest upon it as a nation and upon the people individually.

CONSTITUTIONAL GOVERNMENT

Perhaps another reason for my mind running upon that subject to-day is that this is the Fourth of July, and that is a great day in the United States—Independence Day. We call it the Glorious Fourth. The day of tyrannous government is rapidly passing. In countries like your own, in which the monarchical form of government exists, as in England for further example, the monarchical power is exercised according to the established constitution; and an absolute monarchy, an autocratic authority, king or queen having power of life or death over the people without giving them their rights with respect to fair trial, could not exist in this day and age of the world. There is a progressiveness in the work of God, and He is bringing the people of the earth to

understand their rights with respect to liberty; but where a monarchical government, like that of Holland or England, safeguards the rights of the people and operates according to the constitution made or accepted by the people, the king or queen is verily the servant of God, and the Lord will use that ruling sovereign for the working out of His purposes among the people.

RESPECT FOR LAW

I pray always for the heads of nations, whether these rulers be kings, or men elected by the people, that they may give unto their citizenry a greater measure of real liberty. The attitude of the Church of Jesus Christ of Latter-day Saints with regard to law and government is set forth in one of the articles of our faith:

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honouring and sustaining the law.

Our missionaries do not come to you advocating revolution or changes in your form of government, but they come teaching obedience to the laws of the land; and if in any land or country it shall become necessary for a change of government to be made, as such change was made and went into effect in America, of which great event this day, July 4th, is held in honour, we advocate that the change shall be brought about peaceably if possible and according to the spirit of the law. Thus in matters pertaining to what we call secular or everyday affairs, as also in matters pertaining to religion and spiritual life, this Church proclaims to the people the principles of true freedom and liberty, but it says unto the people: Beware, lest you make this liberty a license for doing wrong. Some people have the idea that their individual liberty is all that is to be considered.

I claim to have the liberty to do as I please just as long as I please to do only that which is right; but I have no liberty to do as I please if I please to interfere with my brother. He has just the same rights that I have, and I must respect those rights. But oh, is it not true, as the Lord taught, that even in our individual affairs the truth shall make us free?

THE SHACKLES OF HABIT

I was traveling recently on a railway train in England. The journey was a long one for that country. It was rather tiring and tedious. One other man and I occupied a compartment in which were three women. It was a non-smoking compartment. The man became very uneasy. After a while he asked if we had any objections to his smoking. Two of the women spoke up and said they had no objection, but I ventured to tell him that there was one gentleman present and he did have an objection, a man who believed that the smoker should go into the smoking dens and not sit puffing his foul fumes into the faces of others in

places reserved for non-smokers. The man went into another compartment and had his smoke. When he came back he seemed to be another sort of a fellow, quite affable and kind and agreeable; but by this time the three women had got into a bad state of mind. Oh, they smiled at one another with that wan sweet smile that we see among women, and they answered one another's questions in that short snappy way in which the women often indulge, but in which I think the men can excel. It was not because they were women that they did that way, but they were very disagreeable to one another. Just then the porter of the train came along and announced that tea was served. The three ladies went into the restaurant car and came back in due time and resumed their seats, and oh, what sweet lovely "damen" they were. They had had their tea. They could talk to one another now civilly, for they had had their tea; and I thought, as I contemplated that condition, what slaves some people are! Think of getting out of temper, out of sorts and becoming snappy, for the want of a cup of tea; think of that man who couldn't be civil because he had no chance to smoke his cigarette. Now you know I didn't suffer at all for want of a cigarette, and I didn't quarrel at all because I couldn't get a cup of tea; but I thought of that great truth that the Lord has set forth—that we should not drink tea or coffee and should not smoke, and I reflected that what the Lord says is the truth, and the truth will make us free.

HIS YOKE IS EASY

So it is in all the teachings that the Lord has given unto us. I find some men who suffer terribly if they have to give a little money to help others who are in need. Do you think they are free when they have to suffer that way? If they will follow the Lord's teachings it will soon become easy for them, and instead of suffering they will have happiness as they give. But mankind do not readily accept the truth as offered by the Lord, and therefore they cannot be free. The Lord has said unto His people: Give me a tenth of your income as a tithe. Yes, a tenth, that will be a full tithing, and the great majority of mankind have said, No! And what are these men paying now in the lands of their nativity? I cannot speak of conditions in this country, because I haven't studied them in detail, but I know that in England, the country in which I was born, the people who have refused to give the Lord His tenth are now compelled by the law to give up their forty per cent. Some incomes alone are taxed to the extent of thirty per cent. The truth would make that country free, and will make this country free if the people will only follow it. Yes, the truth will make you free and make me free. I pray that we may accept the truth and be free men and free women, in the name of Jesus Christ, Amen.

GOSPEL TEACHINGS*

The Dispensation of the Fulness of Times

"Dispensation" Defined. The term "dispensation" has various meanings. To dispense means to distribute in portions. Therefore one may say that the Sacrament of the Lord's Supper is dispensed to a congregation. The Lord has developed His purposes and revealed Himself to man at different times, and in theology, "dispensation" signifies the method or plan of His so doing. As the term is used in the lesson it stands for the opening of the heavens and the sending forth of the Gospel and the power thereof for purposes of salvation. It further denotes the periods of time during which the power or authority so dispensed has continued in unsuspended operation.

The precise number of Gospel dispensations has been reckoned according to different standards. Some affirm that seven is the correct figure. On this point Elder Orson F. Whitney says:

> Whatever their number, or the names by which they may be properly known, it is evident that the gospel dispensations are inter-related and progressive, each preparing the way before its successor. Altogether, they represent God's special dealings with man, from the beginning down to the end of the world. They are also symbolical and prophetic, pointing forward to a great and wonderful consummation, the long-heralded era of restitution, when part will blend with perfect, when past dispensations will all be gathered into one—the eternal present, God's great to-day, wherein is neither past nor future. (*Saturday Night Thoughts* pages 96-145).

Gospel Dispensations. The student of the Gospel of Jesus Christ, studying in the light of nineteenth and twentieth century revelation, is highly favored. He is experiencing the culminating scenes of the world's history. One by one, like a panorama, the pictures of the bygone centuries appear. With the story of six thousand years of the past before him, he begins to comprehend the Lord's purpose in relation to man. He discovers that divine authority for the administration of Gospel ordinances, instituted before the earth was peopled, has repeatedly been lost to mankind, because of transgression. Though its fundamental principles have remained unchanged and unchangeable the Gospel has not always been revealed in the same fulness, but has been dispensed or given forth from above according to the capacity of men to understand and appreciate. From this distant viewpoint, the patriarchs Adam, Enoch, Noah, Abraham, Moses, stand out prominently against the background of the history of the race as mighty prophets and leaders to each of whom God committed a special dispensation of His word.

(*Continued on page 540*)

*This article is for use in the course of study of the Relief Societies on the first meeting night in September.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, AUGUST 26, 1926

EDITORIAL

BRITISH AUTHOR WRITES ON "MORMONISM"

THE *Millennial Star* of July 1st contained a short address delivered by Captain Gilbert Frankau in the Tabernacle, Salt Lake City, Utah, May 23, 1926, also explanatory and descriptive remarks made by President Anthony W. Ivins of the First Presidency on the same occasion. In the succeeding number of the *Star*, July 8th, was chronicled an address made by Dr. Frederick J. Pack of the University of Utah, which preceded Captain Frankau's discourse. We are pleased and privileged to reproduce in this issue the article "Among the Mormons", by Captain Gilbert Frankau, which article appeared in the *Sunday Pictorial*, London, July 4th.

These publications, incident to the visit of the eminent British author to the headquarters of the Church of Jesus Christ of Latter-day Saints, should have a marked effect for good. The erroneous ideas regarding the "Mormon" people and their system of religion, conceptions through which many of the British populace have been deceived, should be at once and for all time relegated to the vale of deception and falsehood.

It was stated by the Press that Captain Frankau was commissioned to clear up for Britain the entire "Mormon" situation. It is further recorded that he himself stated: "The time has come for the misconceptions in Britain regarding 'Mormons' to be wiped out. That feeling is a menace to the coordination of thought and action of the two great Anglo-Saxon peoples."

Gilbert Frankau is not the first British author to speak in fair and complimentary terms of the Latter-day Saints. Many years ago on a June morning the emigrant ship *Amazon* lay "broadside-on to the wharf" in the London docks. Charles Dickens "went on board their ship to bear testimony against the 'Mormons' if they deserved it," and he "fully believed they would"; but to his "great astonishment they did not deserve it"; so he concluded his testimony as an "honest witness" by saying:

> I went over the *Amazon's* side, feeling it impossible to deny that, so far, some remarkable influence had produced a remarkable result, which better known influences have often missed.

Intervening years have given the world ample opportunity to see further the results of that "remarkable influence." That it

still abides in the Church of Jesus Christ of Latter-day Saints is evinced by the statements made by Captain Frankau in his recen discourse in the Tabernacle.

We heartily thank Captain Gilbert Frankau and the *Sunday Pictorial* for the fairly chronicled article regarding our Church and people.—James K. Knudson.

AMONG THE "MORMONS"

By Gilbert Frankau

Note—The following article appeared in the *Sunday Pictorial*, London, issue of July 4th, and is here reproduced by permission. It was accompanied by an editorial introduction reading:

"In continuation of his tour through America, Mr. Frankau has visited that city of rumours, Salt Lake City, and found that it is the finest and best administered of all he has visited. The graphic story of the original pilgrimage of the first Mormons to their new Zion is recounted, and Mr. Frankau disposes once and for all of the story that polygamy is still secretly practiced there."

"This is the Place—Brigham Young." Look down, as I looked down yesterday, from the Wasatch foothills, from the plain granite pillar which bears this simple inscription; and you will admit that Brigham Young, maker of the State of Utah—though he did have nineteen wives and fifty-six children by them—was more of a leader than any, barring Mussolini, whom this planet breeds to-day. From the place of the pillar—and not eighty years have gone by since he first came to it—you can see much of this dead leader's handiwork. Snow-capped mountains circle his chosen valley. Beyond, at the foot of the Oquirrh ranges, Salt Lake shimmers silver to the sunshine of the West. And this side the lake spreads Salt Lake City, the hub of Mormonism, and of all those exaggerated rumours which have been such a gold mine to the story-tellers of the past. For most of the things you have heard about Mormonism *are* rumours. There are no walled harems in this modern Zion, and hardly a "plural wife", and few even of those "wild parties" whereby present-day young America seeks to prove that humanity can never be made moral by an unnatural law.

Zion, to-day, is a city of much peace, of law and order, of religious tolerance, of granite buildings, and of wide streets, tree-lined, where monogamous young lovers walk o' nights. Listen, for a moment, to the romance of this city's founding. They came here—Brigham Young, one hundred and forty-three men, three women and two children were with him—driven by murder and political persecution from that other city, Nauvoo, which they had founded in Illinois. They came in ox-carts and on horseback,

across thirteen hundred miles of barren flats, and steep canyons, and aching deserts, whereon the bleached buffalo skulls winked like yellow lanterns in the driven dust. They wrote messages on the buffalo skulls, "Passed this way. All well. June 20": because, behind them, were to come many thousands, trusting in their guidance to the Promised Land. And they did come after, those many thousands, some of them so poor that they could afford neither oxen nor horses, but only handcarts for their humble gear. And how many died on their way to the Promised Land only the prairie coyotes knew.

But long before these hand-cart parties staggered wearily through Emigration Canyon, the first seeds of the pioneers were sprouting, and the first potatoes gathered, and town planning—as the rest of America does not understand town planning—had begun. That was in 1847; and for many years thereafter, right up to the early eighties, Brigham Young's great work went on. Out of sage brush desert he made a civilisation. All across the State, which is as large as Great Britain, he built his cities, drove his ploughshares, sent his horsemen, planted his fruit trees, sunk his mines. Material prosperity grew, and the prestige of the Mormon Church with it. Until, just about the time of our Queen Victoria's first jubilee, the great outcry against polygamy began. But since the system existed, had existed for two generations—though only about four per cent. of the male Mormons were practicing it at the time—it happened, as always happens with the stubborn Anglo-Saxon, that the great outcry provoked a great fight.

Polygamy, remember, was part, though by no means the essential part, of the Mormon religion. And accordingly, when the United States Government passed a law abolishing it and providing that only the "first wife" of a Mormon should be recognised by law, the Mormons challenged that law in the Supreme Court, and, having lost their case, went to prison rather than renounce their "celestial sisters" or make illegitimate those children who, according to their Church, were as legitimate as yours or mine. Until, in the end, after six years of struggle, during which the Mormon Church was actually deprived of its lands and properties, Anglo-Saxondom reached its usual compromise. The plural wives and children of the past were declared legitimate, provided that polygamy for the future should be barred.

That compromise was reached in the early nineties. To-day (believe one who has journeyed far for this investigation) Mormonism's bar against polygamy is of the stoutest steel. The Church of the Latter-day Saints (to give it its correct title) has kept its bargain with the United States Government. Nowadays polygamy, if detected, means excommunication; and because, both in its faith and in its actions, this particular Church is far more

rigid than the most rigid Roman Catholicism, that penalty of excommunication is enough. I stake my good name as a realist that here, in Salt Lake City, the most active searcher will fail to discover any trace of recent polygamy. The few plural wives who still live—I have met some of them—are mere curiosities, mere relics of the pioneering past. To me as a novelist their tales are interesting; but nowadays such tales are stuff for fiction and not for fact. Yet it is a fact that Mormonism, as a religion, still flourishes; still holds its believers; still makes many converts—and still suffers, not always in silence, from the legends of its past.

Let me give you an instance of this. To-day, Sunday (the Mormon Church allows "Gentiles" to preach at its services), after I had spoken in the vast steel-roofed Tabernacle, which seats its ten thousand and possesses one of the finest organs in the world, there came to me, along with an ex-officer of the Norfolk Regiment and his sister, another Englishwoman, newly converted, young and handsome, with something of laughter and something of anger in her bright blue eyes. She told me her name, which—though she did not ask me to do so—I will keep confidential. "You may have heard of me," she went on. "The newspapers at home made an awful fuss about my conversion. They said I had been kidnapped and that mother had rushed over here to see if there was any way by which I could be saved. Mother's of the Church, too. She only came out on a visit. We've had many a laugh over the things that were written about us. It *is* funny, isn't it? Still, we do wish the newspapers wouldn't print such rot."

The truth about Mormonism is simple. Religiously it is merely a creed like so many others. And though I personally cannot bring myself to believe in its main tenet, that God the Father and God the Son appeared in person to a callow boy named Joseph Smith in New England a few years after the Battle of Waterloo—any more than I can believe that some of the very pleasant people at whose houses I have foregathered, are "priests forever after the order of Melchisedek"—these Mormons, judged by their works, seem to me justified before the world. As I have said, the State of Utah owes its founding to their energy. They have made it, and are continuing to develop it. Their habits are ascetic; their energies immense. Their "Book of Wisdom" forbids them to smoke, drink, lie, swear or gamble. But they are intensely tolerant of other people's habits and of other people's religions. Roman Catholics, Presbyterians, Jews, Methodists Christian Scientists, Episcopalians, are all enjoying here their full religious freedom.

Brigham Young himself, indeed, gave the Utah Roman Catholics their first piece of land and their first hundred pound subscription, while the present Governor of the State, elected just as we elect a Member of Parliament, is of that same Roman Catholic faith, though 66 per cent. of the electorate are Mormons.

Mormons, moreover, pay the full old-time 10 per cent. of their income for Church upkeep and charity; take care of all deserving poor in their parishes; set their faces against Socialism, Bolshevism, and Communism as rigidly as they set their faces against murder or arson.

Their missionaries come to us in England at their own expense. They even pay the Church for the "literature" which they distribute. So, however much we disagree with these people, at least let us leave off libelling them. Earnest they certainly are. Too earnest, perhaps. But they are earnest only in their religious doctrine, in their belief that the Mormon Church has received a new revelation. Ulterior motives they have none.

And if anybody after reading this article still imagines that Mormon missionaries come to Great Britain for the purpose of decoying British spinsters of certain or uncertain ages into secret harems—I can only advise him to take a little walk down State Street or South Temple avenue, Salt Lake City, when the high moon is riding molten above the elms and the poplars which Brigham Young planted, and observe the many Utah maidens, whose bright eyes regard the stranger sideways from under silken lashes as he passes by. For they are very, very alluring, these Utah maidens—so alluring, indeed, that Mormon polygamy, if ever it comes to be re-started, will most certainly begin, like Mormon charity, at home.

GOSPEL TEACHINGS

(*Concluded from page 535*)

In the Meridian of Time appeared the Redeemer Himself, His marvelous ministry being followed by the establishment of the Church and the preaching of the Gospel throughout the then known world. All of these dispensations came to an end. The righteous few accepted the truth, lived their lives, and passed away, leaving the powers of evil temporarily triumphant. Sad would be the history of the world if it ended so—the works of God seemingly defeated and Satan victorious! But such was not the divine plan. A higher power than that of Satan guides the destiny of the earth and her inhabitants.

Prophecies Concerning the Last Dispensation. That all other dispensations, even that of the Meridian of Time, were but forerunners of a great and last dispensation is abundantly proved by Holy Writ. Jeremiah prophesied that a new covenant should be made with the house of Israel. (Jer. 31: 31-33.) John the Revelator saw in vision future events and said:

> And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.—Rev. 14: 6.

The prophet Daniel foresaw and foretold the permanent establishment of the kingdom of God in the last days. After reciting to King Nebuchadnezzar the interpretation of the king's dream, which designated the various kingdoms that should succeed his own, the prophet declared:

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.—Daniel 2: 44. For treatise on this prophecy see Pratt's *Voice of Warning*, Pages 11-20.

Peter, the Apostle, fearlessly rebuking the Jews who had crucified the Saviour, voiced a prophecy concerning the time when all things pertaining to the plan of salvation shall be restored. He said:

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.—Acts 3: 19-21.

The Ushering in of the Last Dispensation. Many centuries were to elapse ere these events should occur and Jehovah again come from the heavens to commune with men and inaugurate the era of the "restitution of all things." Little does the world realise that, with the organisation of the Church of Jesus Christ of Latter-day Saints, the Dispensation of the Fulness of Times has been definitely ushered in. Little does it realise that the angel of whom John spoke has restored the everlasting Gospel. In the light of history and of prophecy Joseph Smith appears as the great prophet through whom this dispensation was to be commenced. Each step in the story of the restoration is a link in the fulfilment of prophecy and assumes a special significance in relation to the working out of the divine plan.

The Fulness of Times. The glorious vision of 1820 marked the beginning of latter-day revelation. After many centuries of darkness light again came into the world. The gospel doctrines of former dispensations were restored and made plain. The visit of the Father and the Son dispelled for all time the vague and shadowy theories concerning the nature of Deity, and the false teaching that God no longer communicates with man. The fundamental truths of the Gospel—that man is a free agent, responsible for his acts; that men must believe on the Lord Jesus Christ as the only medium through whom redemption from sin and the grave can be gained; that faith must be coupled with works; that men must repent of and forsake their sins; that only

through baptism in water can sins be remitted; that men must be authoritatively commissioned to officiate in the ordinances of the Gospel have been taught anew in clearness.

The necessary authority for preaching the Gospel throughout the world, for the gathering of Israel, the establishment of Zion, the uniting of families through the sealing power of the Priesthood, and the work of redemption of the dead, has been committed to this dispensation. Through the power of God a volume of Scripture comprising a history of His dealings with His people on the Western Hemisphere has been brought forth. Not only in things religious, but in science, invention, commerce, and in divers movements for the uplift and progression of humanity has achievement been made far beyond that of any former period of time. Though perhaps unconscious of the source, all men are partaking in some degree of the light and knowledge that are radiating from above, and many agencies are contributing toward the consummation of the purposes of the Almighty.

Before the completion of the Dispensation of the Fulness of Times the Gospel will have been preached to all people, the Jews restored to their ancient capital, Jerusalem, the faithful of the house of Israel gathered from among the nations, and Temples built in the Land of Zion to receive the Messiah when He comes to begin His millennial reign. Truly this is the age spoken of by the Apostle Paul to the Ephesians, when the Father should "gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

Blessings of the Final Dispensation. All those to whom is given an understanding of these glorious truths and who are privileged to partake of the boundless gifts of the Dispensation of the Fulness of Times are blessed indeed. The Latter-day Saints should acknowledge the power that has taken them or their fathers from Babylon to the land of Zion. The very ground on which they tread has been reserved and prepared for the home of the people of the Lord, that His kingdom may be established and His word sent forth to the nations. The Church thus divinely instituted shall never be destroyed nor given to another people, but shall grow in magnitude and strength; it is the "stone cut out of the mountain without hands", destined to fill the whole earth.

DISCUSSION

1. Explain what is meant by a dispensation of the Gospel. Give a brief account of conditions immediately preceding the beginning of the Dispensation of the Fulness of Times.

2. Discuss King Nebuchadnezzar's dream of the image and the interpretation given by Daniel. Apply this interpretation to the Church of Jesus Christ of Latter-day Saints.

3. State briefly the principal events in the ushering in of the Dispensation of the Fulness of Times.

FROM THE MISSION FIELD

Transfers—Elder Robert E. Harvey has been transferred from the Sheffield to the Free State Conference; Elder Robert M. Adams has been transferred from the Birmingham to the Liverpool Conference.

Releases and Departures—The following Missionaries have been honourably released from their labours in the British Mission to return to their homes in America: Elder Frederick Langton, who has laboured as a Traveling Elder in the Manchester and London Conferences; Elder Evan Arthur, who has laboured as a Traveling Elder in the Manchester and Welsh Conferences; Elder Devirl B. Stewart, who has served as a Traveling Elder and as President of the London Conference. These brethren left Liverpool on August 20th, by the steamship *Montclare*. Sailing on the same vessel were Brother Harold H. Bennett, his wife, Sister Emily H. Bennett, and their baby John Harper. Brother Bennett has been studying music and voice culture in London for the past year. Sister Grace N. Stewart, wife of Elder Devirl B. Stewart, who has been studying dramatic art during the period of Elder Stewart's missionary service, and Elder Odell L. Barnson, of the French Mission, were members of the company.

Words from the Workers: We rejoice in the progress made in our work thus far in the St. Ives district. People were skeptical and prejudiced when we arrived; now we have many friends and several earnest investigators whose homes are opened to us. We have tracted ten towns in the vicinity, distributed several books and much other literature.—*From Elders William G. Bennett and Raymond Murphy, Norwich Conference.*

We enjoy successful tracting in the Woodbridge district, our new field of labour. We sell many pamphlets and are generally well received. Added effort in missionary endeavour always brings us great joy.—*From Elders Godfrey Holmes and William J. Attridge, Norwich Conference.*

During the last few weeks we have wended and canvassed our way through rural villages. Our missionary efforts have netted results for good. Many people manifested harmony with the Gospel of Christ as we taught it to them. Occasionally we made such good impression upon those we met that they gave us aid and encouragement. We have been successful in holding both cottage meetings and open-air services very frequently.—*From Elders Theodore N. Hutchings and James S. Chadwick, Sheffield Conference.*

Doings in the Conferences: *Birmingham*—The Traveling Elders

met at Handsworth, Birmingham, August 14th. Reports were given denoting that much good is being accomplished through open air meetings and country work. In the evening a Union meeting was held, at which Elder Cleston H. Rigby delivered a subjective address: "Efficiency in Teaching." Elder Odell L. Barnson, formerly of the French Mission, told of the conditions existing there and President J. Forest Wood gave timely instruction.

Manchester—Saturday, August 7th, members of the several branches met at Oldham in a general Priesthood meeting. Gratifying reports were given from each of the branches and helpful counsel from President Landell S. Merrill. The Oldham Branch concert party entertained at a social following the Priesthood meeting.

Newcastle—The initiatory ordinances were administered to three persons at baptismal services held in the Sunderland chapel on July 31st and August 7th. The baptisms were administered by Elders Howard A. Stokes and Wallace S. Calder; the confirmations were administered by President James M. Armstrong and Elder Orson H. Berrett. On August 2nd, the combined Sunday Schools of the Gateshead and South Shields Branches enjoyed a picnic on the sands at South Shields.

Liverpool—A baptismal service was held at the Burnley Public Baths on August 14th, at which eight persons were baptized by President Wilford L. Hansen and Elder Weldon G. Green. The confirmations, administered by President Hansen and Elders David M. Kennedy, Weldon G. Green and David W. Eardley, immediately followed the baptisms.

London—Five persons were baptized by Elders Harold A. Candland and Mark M. Argyle at a baptismal service held at "Deseret" on August 1st. The confirmations were administered by President Devirl B. Stewart and Elders Frederick Langton, Roscoe E. Evans, Lawrence W. Bramwell and James E. Bradley.

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LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN